

125, The mystic element. Although the food quest is the most utilitarian and matter-of-fact branch of the struggle for existence, the mystic element does not fail to present itself. No doubt it would be found interwoven with many of the cases mentioned above, if the question was raised and the investigation made. In the Caroline archipelago fishing is combined with various rites and religious notions. The chief medicine man owes the authority of his position, not to his knowledge of the art of fishing, but to his knowledge of the formulae of incantation and exorcism employed in fishing. There must be abstinence from the sex relation before a fishing expedition. The men start in silence. Especially, the hoped-for success must not be mentioned. The boat must have a formula of luck pronounced over it. Sacrifices of taro are offered to win the favor of the god, lest the lines be broken by sharks or become entangled in rocks. If the expedition fails to get a good catch, the fault is laid to the men. Some one of them is thought to have done something amiss.¹

126. Religion and industry. Here we meet with a familiar cycle of notions and usages. We must assume them in all cases, whether they are reported or not, for the element of supernatural intervention, or magic, seems never to be wanting. At higher stages it gives way to religious ritual or to priestly blessing. The Japanese sword maker formerly wore a priestly garb when making a sword, which was a sacred craft. He also practiced a purificatory ritual. The sacred rope of rice straw, the oldest syffibol of Shinto, was suspended before the smithy. The workman's food was all cooked with holy fire, and none of his family might enter

the workshop or speak to him while he was at work.²
 There were
 also ascetic practices in the Shinto religion, which
 an elected representative of the community undertook each year
 for the prosperity of the whole.^s There is never a case of
 authority in human
 society which does not go back, for its origin and
 explanation, to
 the influence of the other world (ghosts, etc.) over
 this world.
 127. Artifacts and freaks of nature. In the
 Oxford University museum may be seen a case full of natural
 stones, flints,

¹ Kubary, *KarolinenarckipeL*, 123-130.

² Hearn, *Y^{<2fto#}*, 139.

^s *JMd*[^] 165.